

CENTS A YEAR BIBLE HOUSE, ASTOR PLACE, NEW YORK CITY

SEPTEMBER, 1906

BIBLE SOCIETY RECORD

Rev J K McLean AUG 07
222 Batherton St



CHILDREN'S NUMBER

An Ancient Bible Lover

I HAVE rejoiced in the way of thy testimonies, as much as in all riches.

I will delight myself in thy statutes : I will not forget thy word.

Thy testimonies are my delight, and my counsellors.

Behold I have longed after thy precepts :

I will delight myself in thy commandments which I have loved.

I will never forget thy precepts : for with them thou hast quickened me.

O how I love thy law ! it is my meditation all the day.

How sweet are thy words unto my taste ! yea, sweeter than honey to my mouth.

I love thy commandments above gold ; yea, above fine gold.

Thy word is very pure : therefore thy servant loveth it.

I rejoice at thy word, as one that findeth great spoil.

I have longed for thy salvation, O LORD ; and thy law is my delight.

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VOLUME 51

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WE have never before, to our knowledge, published a special number of the *Bible Society Record* for the children. There have been at different times many articles in our columns that would especially interest children. In fact, we flatter ourselves with the belief that very much of what we publish every month is full of that spirit of heroism, and enterprise, and adventure which appeals to children and young people. And then, too, our outlook over all the countries of the world is interesting to children who love to make their geography real by these personal stories that come fresh from lands that otherwise mean only a varying color upon a map. In our very last number, for instance, the story of Mr. Matthews' tour in Mindanao would interest any boy, and we do not believe parents could read to their children on a Sunday afternoon any more enjoyable stories than the incident from the mission in Rio de Janeiro, the story of the Spanish Bible, Mr. Collyer's story from Korea, Mr. Penzotti's article, the description of the journey to Persia, etc., and that little description of the conversion of a fisherman in one of the Japanese islands is a classic in its way.

Some years ago Secretary Fox prepared especially, for each number of the *Record*, an article for the children upon some one of our foreign fields, or some other interesting phase of our varied work. The children, therefore, have not been neglected in the *Record*, and have often been in the thought of those who are responsible for the Bible Society's welfare.

We believe, however, that the children and the young people of this country may mean very much more to the Bible Society than they have. In fact, we are convinced that there may be raised up among the children of this great republic a constituency for the Bible Society that shall prove to be one of the greatest elements of its strength. What is there in all Christian enterprise that should be more interesting to young people than this work of "sowing the Bible," like good seed, in this broad land of ours and throughout the world? We, therefore, in this number make an appeal to the children of America, and we have set aside the principal pages of this number to especially emphasize the part that children can play in this great work.



BIBLE LOVERS.

WE are arranging to organize, with the help of parents, pastors, superintendents, and teachers, a great company of boys and girls, and young men and young women in the Sunday schools and churches of our country that shall enroll themselves as BIBLE LOVERS. We want their names and addresses. We want them grouped in classes or bands according to the school with which they are connected. We invite them to join the ranks of those who prize the Bible, who read the Bible, who have Bibles of their own which they love and who are ready to help send the Bible to all in this world who need its wonderful story of grace and love.

A great army can be enrolled if the pastors, Sunday-school superintendents, and teachers, and fathers and mothers will help us organize it and inspire it for service. All we ask is a penny a year for membership. Any Bible Lover can give more if he wishes to, but this is sufficient for membership. *Would you like to join the Bible Lovers?*

A PENNY A YEAR FOR THE AMERICAN BIBLE SOCIETY FROM EVERY SUNDAY-SCHOOL SCHOLAR IN AMERICA.

THIS is our ideal. What would your Sunday school be without the Bible? Would there be any Sunday schools if there were no Bibles? The Bible creates the Sunday school. The Bible is the text-book of the Sunday school, as Jesus is its theme. The Bible is the light of every Sunday-school scholar. "Thy word is a lamp unto my feet, and a light unto my path." (Psalms 119, 105). What ought we to do for those who have not this light?

In our own country and in other lands are millions who half blindly stumble through life because they have never seen or known the Bible.

Is a penny a year too much to give to help carry the Bible to every land? Do you love your own Bible? Will you join the Bible Lovers who agree to give at least a penny a year to this Society whose one work is to send the Bible to all peoples?

We want BIBLE LOVERS in every city, and town, and village in this country who will join our band of helpers.

If you wish to know more about this work ask your parents, your superintendent, or teacher, or pastor, or write to us.



HOW CAN SUNDAY-SCHOOL SUPERINTENDENTS HELP?

Our New Envelope and a Special Programme.

THE success of our movement to enlist a large army of children and young people will depend very much indeed on the co-operation of the Sunday-school superintendents of this country. If they will take this matter up in response to a letter which will be sent very shortly to many of them, we are sure of success. If any superintendent, reading this paper, fails to receive a letter from us, will he please consider this as a special communication and write us. We have prepared an envelope to receive the pennies of his scholars.

This envelope bears the title "*Bible Lovers*," and on it are suggestive emblems of different countries where we are at work, with a few facts concerning our far-reaching activities. These envelopes can be placed in the hands of teachers to receive the offering in each class. They will be sent free, an envelope for each class, on the request of any superintendent who is willing to present this cause to his school.

We will also prepare and send, to accompany this envelope, a brief outline programme of an exercise suitable for the presentation of this cause in the Sunday school, and we will also send leaflets for distribution in the school if desired. We shall esteem most highly any communication from Sunday-school workers in all parts of the land.



OUR PICTURES.

WE have on our cover a group of little Mexicans, taken by Secretary Haven near the great church of Gaudalope, near Mexico City. In "All About the World" are children from Puerto Rico, the Levant, and Guam, and elsewhere children from Siam and China. Two of our pictures are children of our self-denying colporteurs. If our pages would admit what a charming collection we might present.

ALL ABOUT THE WORLD.

WE are delighted to be able to present to our young friends this picture of a new Korean New Testament that on the 25th of last April was given by representatives of the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland, to the Korean Emperor. The Rev. Dr. Underwood, representing the translators, Dr. Avison, the Emperor's physician, and Mr. Hugh Miller, the Societies' Agent, visited the palace together to present to His Majesty two copies of this Korean New Testament. They were ushered into the waiting-room of the Library Building, where they were served with tea and cakes in foreign style. After waiting some time they were led through the building and out through a passageway into His Majesty's temporary palace, which is built in native style (his palace was burned down about two years ago and the rebuilding of it has not yet been completed).

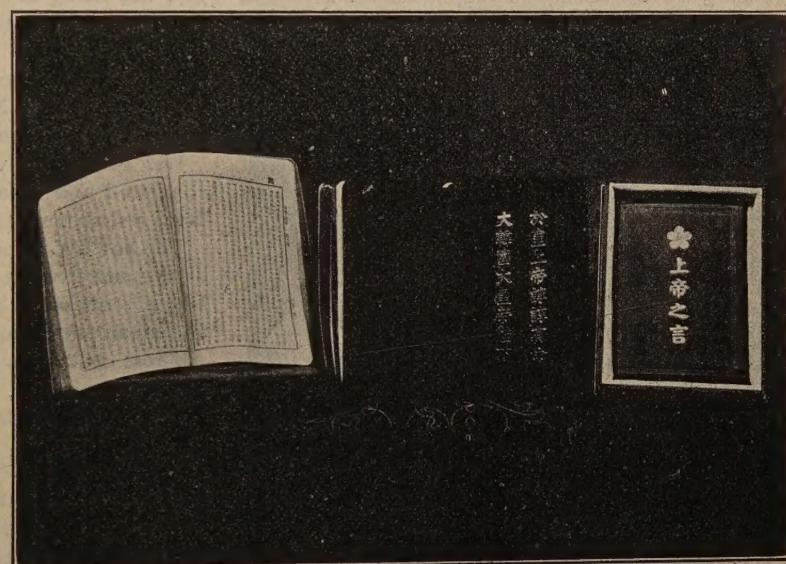
His Majesty, a man under the average height, genial but nervous, stood to receive them. Then the New Testaments were presented, specially bound in best morocco, with the plum blossom, His Majesty's coat-of-arms, above the title on the outside cover, and on the inside cover the words, "The Word of God, presented to His Majesty the Emperor of Korea," stamped in gold. They were each in a case lined with white satin and covered with yellow satin, yellow being the imperial color. He lifted one of the books from off the table, read aloud the title, turned over the pages, and said it was very good, and that much labor had been spent in their preparation. He then brought up the subject of the San Francisco calamity, in which he seemed much interested and expressed deep regret for the sufferers. Mr. Miller says: "After a few minutes' conversation on earthquakes we were dismissed and bowed ourselves out of His Majesty's presence, feeling glad that the New Testament has been put into a script understood by His Majesty, and that could be presented to him. This is the first time that he has been presented with the book, and shall we not pray that it may be read and that the entrance of its truth may bring light to the head of this kingdom."

The volume with the plum blossom is on the right,

the inside inscription is in the center, and on the left is shown a page of the book. It is open at the third chapter of St. John's Gospel.



THE Korean Church is a Bible-loving church. Most of our male converts and a large per cent of the women can read. I once met an old man who had been converted at the age of seventy-two years. The services, though they came frequently through the week, did not satisfy him. His heart was so full of love for God's Word that he wished to read it for himself. But he was ignorant of letters, and at that advanced age this old man learned to read, in order that he might be able to see for himself the glories of God in his Word. Another old



NEW TESTAMENTS GIVEN TO THE EMPEROR OF KOREA

man, named Matthew Yi, was known never to be without a copy of the Bible in his hand, except when eating or sleeping. Our people love the Bible.—*Rev. Geo Heber Jones, D.D., of Korea.*



THE visit of Mr. Elihu Root, the Secretary of State, to our sister South American republics and the meeting of the Pan-American Conference in Rio Janeiro, have awakened a widespread interest in this country in our nearby neighbors. The American Bible Society has been quietly and unobtrusively weaving a bond of interest between these republics and the United States for more than forty years. Last year its forty-four representatives visited

1,129 towns and villages in South America and circulated among the people 98,225 volumes of Spanish, Portuguese, and other Scriptures. All of this work is under the care of two agents, one residing in Rio Janeiro and the other in Buenos Ayres.

THE Rev. W. C. Wilcox of Natal, Africa, sends us this interesting item, which shows how the Bible Society and its work is looked on at his mission station :

"We celebrated in our church here the ninetieth anniversary of the Bible Society, and we had quite an interesting meeting. It is something new. This is the first time in my remembrance that we have had a meeting of this sort in this mission. I gave an address and spoke of the history and object of the Bible Society, and how we are especially indebted to it. There were also several interesting testimonials given by the natives of how they loved the Bible and what they owe to this Society in giving them the Word, and how they ought to be ready to help do for others what had been done for them. So there was



OUR BIBLES IN THE HANDS OF TWO PUERTO RICAN CHILDREN

a hearty response of gifts of various kinds, money and produce, such as pumpkins and eggs, which we sold, and the collection, amounting to \$5, I now send to you. I send it by request of the people, with their

thanks and their prayers that the great work in which you are engaged may receive God's blessing."



THE Rev. Benjamin S. Haywood, of the Puerto Rico Mission of the Methodist Episcopal Church, tells us that these children, whose faces adorn our columns, have copies of the American Bible Society's Bible in their hands. He adds, "I want to thank you for your valuable assistance in our great field, and beg you to know that the investment made is yielding a splendid income." The story of these children is very interesting.

The little girl, Pilar Bosch, ten years old, lives in Hato Viejo, five miles south of Arecibo, Puerto Rico.

A colporteur had left a copy of the Bible at her home and one morning she asked her mother to read therefrom. The 51st Psalm was read. The girl, not being able to read, asked her mother to teach her. In three weeks she had committed that psalm to memory. This took place in August, 1905. She is now in school, reads well, and repeats from memory Psalms 8 and 51, Romans 12, and the 15th chapter of Revelation.

Her entire family of twelve persons are now all converted and members of the church. Her own life is a sunbeam of Christianity.

The boy is Guillermo (William) Cuervas, 13 years of age, and lives at Santana, in the Arecibo District. His parents were converts of the evangelical faith and members of our church.

These children are fruitage of Gospel seed planted in this tropic isle, and become a prophecy of the future of our church.



ONE of the tokens that the Bible Society is carrying forward his blessed work who used to give sight to the blind, is its opening of the Bible to sightless eyes. Many who have shared in this department of the Bible work will be glad to share with us the pleasure of these appreciative words from a recent letter :

"On behalf of E—, allow me to thank you and the Bible Society for the Bible sent her in raised letters. She is a scholar in the school for the blind. Her greatest comfort is the Word of God, and you have made it possible for her to read at home the book she loves best."

Those are blessed who make light shine where there was none.



THE first Bible known to have reached Japan, says Mr. Matsui, a Japanese clergyman, was washed ashore at Nagasaki Bay about fifty years ago.

It was a Dutch translation, and the Japanese who found it didn't know what it was. Some time after he showed it to a traveler, who told him the language was Dutch, but that the same book could be bought in Chinese. The finder of the Bible became curious to know its contents, and at last succeeded in procuring a copy in Chinese, which he and his friends studied with great and growing interest. These things occurred several years before the first Protestant missionary arrived in Japan. The man who first found the Bible is now a Christian worker in his own country.—*The Congregationalist.*

* * *

THE other day we had a letter from a deaconess in the Methodist Episcopal Church South, working in Macon, Ga., asking us for Gospels to distribute in jails, etc. You may imagine our interest when in her postscript she tell us that the New Testament given to her at Castle Garden when she came into this country, a stranger, was one of the important features in her conversion. She says, "The New Testament lay in my trunk for years before I read it, and after a time God made it a power of God unto my salvation." Now we want your help that we may give the New Testament to other newcomers to this land of ours. Could any seed be better sown?

* * *

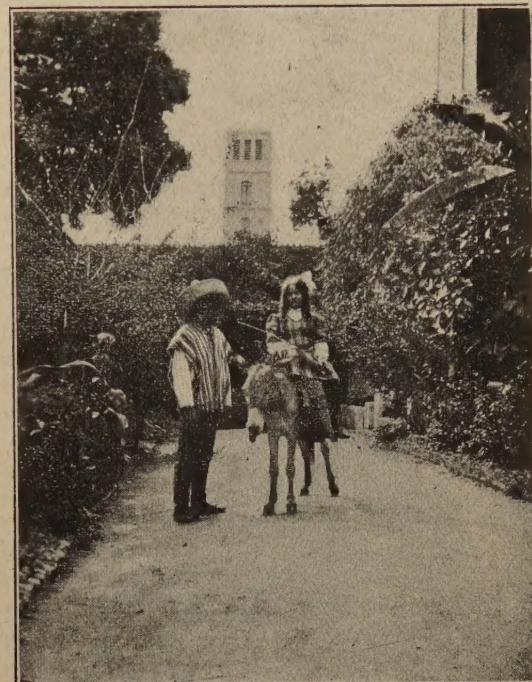
PRESIDENT ROOSEVELT delivered a memorable address on the Bible at the annual meeting of the Long Island Bible Society, held at Oyster Bay, N. Y., June 11, 1901. This address has already been published in the *Record*. It has also been printed as a leaflet, with the President's picture on the cover page. Thousands, and thousands, and thousands of copies of this leaflet have been circulated. It has been translated into Japanese and given to the soldiers and others in Japan. It has been printed in Tagalog and given away in the Philippines. It has been printed in Spanish and found its way into many of the South American countries. It has been printed in Arabic, and we do not know the number of languages in which it has been circulated. We have just received the permission of the President for its translation into Bohemian, Polish, Italian, etc., that it may be given to the people who speak those languages in the United States. It is a strong word for the Bible and will help everywhere to correct unwise tendencies. It is, as someone has said of Dr. Johnson's writings, "a most sensible statement."

We will send a copy in English or Spanish, the only languages in which we have it on hand in the Bible House, to any young person who, after reading this, wishes a copy, if they will send us a two cent stamp to cover the cost of the postage on the same.

* * *

THE discussion of methods for interesting young people in mission enterprise must never

leave out of account the value of the study of the greatest of mission books—the Bible. The study of the lives of the great missionary heroes of the church may wisely be accompanied by devout study of the living Word of God, which was the source of their inspiration, and the means by which the Spirit of God made their lives Christlike and



A MEXICAN GARDEN

efficient. The more frequent introduction into mission meetings of Bible themes that have a bearing on home and foreign missions may well be encouraged.—*The Congregational Home Magazine.*

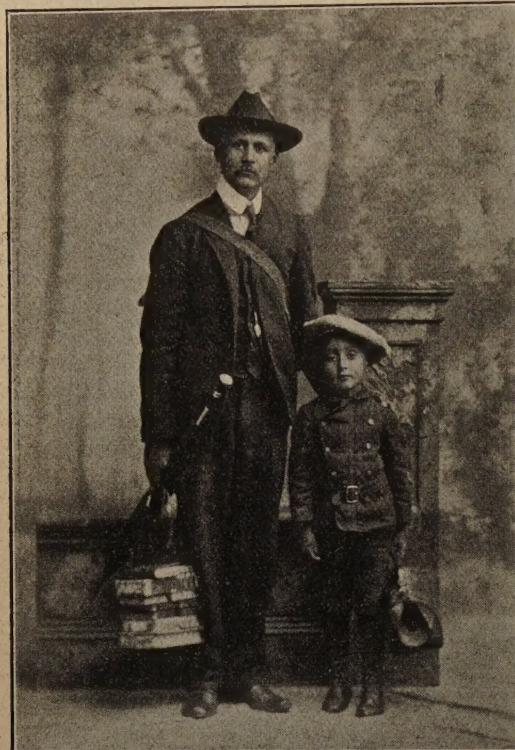
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IT is such instances as the subjoined which silence objectors to the sending of missionaries to foreign fields. An exchange says: "A frivolous visitor to the Fiji Islands said to a Fijian chief: 'It is really a pity you have been so foolish as to listen to these missionaries. No one nowadays believes in the Bible.' The chief's eyes flashed as he said: 'Do you see that stone? There we killed our victims. Do you see that oven? There we roasted their bodies for our feasts. If it had not been for the missionaries and the Bible you would have met the same fate.'"—Selected.

* * *

MRS. HAMILTON, writing from Mexico about our colporteurs, mentions this time especially Cortez and Gonzalez. Cortez, she says, had an interesting experience in

Tejuacan on his way to Oaxaca. He offered his books for sale, and a young lady asked him into the *sala* while she looked at them. Another young lady was playing, and seeing Cortez's enjoyment, she asked him if he was fond of music. He said yes, and when she asked him if he played, he sat down and played and



A MEXICAN COLPORTEUR AND HIS LITTLE BOY

sang several hymns. The young ladies were so pleased with them that they made him promise to send them a hymn book with music, and bought a Bible and a Testament. Cortez afterward learned that their father was the chief of the *rurales* (the picturesque Mexican cavalry) in that zone.

Cortez's last letter was from Oaxaca, and he thinks the prospects are good for making large sales there.

I will close with an extract from a letter received to-day from Felipe M. Gonzales, accompanying his monthly report.

"My desire is that the books should be circulated, selling them cheap or dear, near or far, sometimes with difficulties and again without them, sometimes amid threats and insults; but this is of little moment because 'I know whom I have believed.'

"Again I meet people who openly oppose the circulation of the Scriptures, educated Catholics and free-thinkers, who ask, 'What do you gain by this mission?' But I say to myself, 'If we who know the importance of this work, should hide it, the very stones would cry out.'"

Rarely a letter comes from a colporteur without some interesting paragraph.

* * *

THE son of Mr. Bertrand, the Secretary of the Bible Society of France, has just arrived in America for a brief visit. He brings us these interesting incidents of Bible work in France:

I am happy to tell you something about the distribution of the Gospels which the help of the Bible Society enabled me to do. My dear children were very pleased with the books I gave them in your name. "M. le Curé," said one of them, "this gentleman must certainly love God, thus to seek how to make him known."

A fortnight later a little girl (the most clever, it is true), had read from the beginning to the Acts of the Apostles.

"You are very fond of reading your little book?"

"Oh! yes. I read it every evening."

"But do you love the Lord Jesus more?"

She looked at me. "With all my heart; I am beginning to know him."

savior, to feed on that sanctifying Word. And has he not already begun?

Another little girl complains that every evening her mother takes the Holy Book and does not let her read. So much the better! They all tell me that at home all their people want to read it—even the men, I thought they were so far from God! Am I wrong? Are they not rather turning from me and from the dogma I taught until now? When they find the Lord, they seek him more and more; like Nicodemus, it is true, "in the dark," still they seek him, and some day they will confess him openly.

Even the field-keeper asked for a New Testament through one of his nephews. He is very fond of reading. God's blessing is on him. He has not yet told me anything, but I feel it.

I have now given 51 books. I give them slowly, with method. I think it is better that they should ask for the Holy Book, rather than I should force it upon them. I speak of it, praise it. When they answer vaguely I do not insist. The book would be lost. Children often ask one for a neighbor, and a fortnight later I already see good results. Thanks be to God. One remark: The Ostervald edition has but few partisans. "The other is much better," said a good woman. I think so too. Your R.S. is a masterpiece.

On the first of August I shall begin to speak in a more pressing way of the reading of the Bible. I shall use M. de Visme's words in the March number of the *Bulletin de la Société Biblique*. If necessary, as I hope, I shall ask for a small sum of money in re-

turn for the books I shall give, and I shall send you the amount of the collection of that day. My parishioners will thus show their interest for your work and their gratitude.



DR. MOFFAT, the celebrated South African missionary, tells a humorous story of a shepherd lad who had been converted by reading the New Testament. He had been very wayward, but the teachings of Jesus had made him quite a new boy. One day he came to Dr. Moffat in much distress, telling him their big watchdog had got hold of the book and had torn a page out of it. Dr. Moffat comforted him by saying it was no matter, for he could get another Testament.

But the boy was not at all comforted. "Think of the dog," he said.

Dr. Moffat laughed, and said, "If your dog can crunch an ox bone, he is not going to be hurt by a bit of paper." Dr. Moffat supposed that the boy thought that the paper would hurt the dog's teeth, but that was not it.

"Oh, Papa Moffat," he cried, "I was once a bad boy. If I had an enemy I hated him, and everything in me wanted to kill him. Then I got the New Testament in my heart and began to love everybody and forgive all my enemies; and now the dog, the great big hunting dog, has got the blessed book in him, and will begin to love the lions and the tigers, and let them help themselves to the sheep and the oxen."—Selected.



CHAMORRO FAMILY, ISLAND OF GUAM

CHILDREN AND YOUTH IN SIAM.

By the Rev. John Carrington, Bangkok, Siam.



A HAPPY BOATLOAD IN SIAM

IT should not be a real task for one who has known the children and youth of Siam for many years and labored for their enlightenment and salvation, to write something about them.

The quaint lullaby heard yonder, now rising in tone, now falling, and now going off into a pathetic, plaintive strain, is a Siamese mother's song in endeavor to soothe her babe into sleep. That strange thing which she swings back and forth is a *pley*, a Siamese cradle. Two uprights, one crossbar below and two feet, and a crossbar above, over which ropes pass to hold up the cradle, which consists of an oblong rim, a board bottom and sides woven, net fashion, of cords, is all there is to it. The motion is so even and easy, the long sweep so gradual, that it indeed is an ideal cradle, and probably unsurpassed. Now if we follow two of these, one containing a boy baby, the other a girl baby, on up to manhood and womanhood, we will get a good account of childlife in Siam.

These little songs may contain fairy stories or rhymes, with little meaning in them, such as Mother Goose effusions, but in a small way they may be the beginnings of a kind of education of the little brown folks. Brown little babies all of them are, some darker, some lighter, with straight black hair, round black eyes, round faces, well-formed features, plump bodies, and well shaped feet and hands—in a word, fine little specimens of the human race in infant form. Their cries, smiles, wants, pains and joys, are just like those of real American babies. They learn to creep and walk for all the world as little white ones do.

Now for the first few years these children are to be seen everywhere perfectly innocent of clothing; this saves the mammas a deal of work in sewing, mending, and washing. Yet, as a rule, they keep their babies clean, for they are faithful in giving them their bath;

and the little tots are usually fond of the water, and early in life learn to swim like ducks. How funny until one gets used to it, to see these little folks, boys and girls, with the hair all shaved off their heads—their clean little pates shining in the sun, as mamma or papa carries them on hip, one foot hanging down the back, the other the front.

They Love Their Children.

These Siamese parents are, as a rule, very fond of their children; and when asked how many they have their faces light up with commendable pride when they can reply six, or seven, or ten. They try to take good care of the little ones, the danger being that they overfeed them and do not keep them warm enough in the cool season, and in the hot season allow their heads to become too much exposed to the sun. I am afraid too many, by far, through the ignorance of the parents, die while infants. How much they need, then, lessons on civilization and Christianity which come to us only through the Bible.

I said their heads are shaved—now this is up to a certain age, say six or seven, and then they are shaved all over except a tuft about three inches in diameter and round from the forehead back. This is left to grow, and must not be cut until the boy is about fourteen and the girl eleven years of age. If cut before the appointed time they think some evil will befall the child. When the fixed time comes to shave off this *chook*, as they call it, when it can be afforded, great ceremonies are held, according to the rank and wealth of the parents. Buddhist priests are consulted, their prayers are offered, much music is discoursed, abundant feasting is had, the whole place is decorated day and night, and presents are brought to the child. When the

time comes for the main act—the shaving off of the first of hair—the priest designated for this office, amid firing of guns, with his razor shaves the hair off. During much of this time the child occupies a kind of throne, over which is a canopy. About the last thing done is to place about the shaved head of the child a white cotton cord to keep away all evil from him or her. These ceremonies, about the same for a boy or girl, are partly religious, partly mirthful, largely superstitious, and in accord with old customs. Of course, in the case of a prince or princess, and especially one of the royal family, these ceremonies are very grand and costly. But in the case of the poor, the ceremony can be performed with very little or no expense.

In giving these children names I have never heard that any rule is followed. Often, when they are yet tiny babes, they are called *Daang*, which means *red*, or *Noo*, which means *mouse*. Names given children may be any of the colors, as red, black, blue; or they may be words indicating abstract qualities, etc.

Children's Games.

They are just as fond of play as any class of children, but they have very few games at which to have a good time. One is to place over a little excavation in the ground a stick or piece of cocoanut husk four or five inches long, and with a longer stick toss it up in the air toward those in the game. The point is that someone is to catch the stick tossed up, then, I suppose, it becomes his turn to toss it up. Siamese boys are very fond of pitching pennies for keeps. This is bad, for it is real gambling. Of late years they have learned to play marbles and kick football. But their great game is boat-racing, in which men engage, too, sometimes. They are very expert boatmen. Kite-flying is also great sport in its season. They have all sorts of kites, and can manipulate them with great dexterity; so they have matches of kite fighting, the point being to be first in sawing off the string of the opponent's kite with one's own kite string. I am sorry to say this fine sport is also often perverted to purposes of gambling by betting. Then there are also sports connected with some of the temple ceremonies at times. These last often are engaged in by both boys and girls, or young men and women together. One charming ceremony at a certain time of the year is carried on at night. Young men will fill by themselves a number of boats, and young women the same, for the Siamese girls are fine boatmen, too. Then they paddle their canoes up and down the river, singing in response to one another, the young men to the maidens and the maidens to the young men. In this pretty ceremony they have fine fun. But I must pass from play to work.

Work as Well as Play.

Siamese children learn to do all sorts of work pertaining to the country and city. They help in all that pertains to farming and fruit growing.

These huge buffaloes under the hand of a small Siamese child are as gentle as lambs. What long horns they have. Some of them, on the outer curve from tip to tip, will measure nine and ten feet. I have a head of one now in my house here measuring about nine feet. "A little child can lead them." Then these children can help in all sorts of earthenware, tile, and brick manufacturing—both boys and girls. They can weave and sew, row boats and drive carts, and "tend baby." Little girls and young women make fine saleswomen in the markets and at "huckstering." In a word, they are all quick and smart in every line of Siamese employment and enjoyment.

What Do They Eat?

In speaking of employment, we do not forget that he who works must eat. Their main foods are boiled rice, curries of flesh, fish, and vegetables. But these Siamese women can make good curries! When out in the towns and cities along the railroads, I do not take lunch with me any more, but at noon ride up to one of these native eating places and have a good lunch for about four cents of home money. These people are fond of fruits; they have so many kinds that really I cannot take up time to mention them even. All the way from the orange to the jack fruit, which is frequently ten inches wide in the minor diameter and twenty inches in the major. They are very fond of unripe fruit. Vegetables grow readily, and including the "greens" they use, they must have at least fifty sorts. The priests seem to offer a sort of silent prayer before meals and an audible one after; but the rank and file seem to omit this. By and by, when they learn to accept of the Bible, which the American Bible Society is so diligently circulating among them by their labors here, they will learn from our Saviour's example to thank God for each meal.

Siamese Dress.

Do I hear a voice asking, Why don't you tell us how they dress? We have hinted that, as a rule, until about six or seven years of age they do not dress at all, except on important occasions. The real Siamese dress for a lad or lassie is much the same. The main article of apparel is the *pa nung*—waist cloth. This is one piece, about two yards long and one wide for adults. This is put about the loins, the two ends brought together in front, then rolled together and passed between the limbs, and the end tucked in at the back. Then another cloth, or scarf, is used for the chest. This may be put around the body under the arms and tucked in to hold it; or it may be placed over the left shoulder and brought about the chest and back diagonally, leaving the right arm free for use. This is the fashion for women. The men have the same kind of scarf, but wear it all sorts of ways. These two pieces of apparel are made in all the colors, and on certain days it is a pretty sight

to see these young men and maidens out in "their best." But nowadays the Siamese have modernized very much their dress in the large cities. The men have taken to real European sack coats, and many of them shoes and stockings. The women have also taken to what may be called jackets or waists, and they observe in these the European fashion—when big sleeves, they must have their sleeves big too, and *vice versa*. Many of the well-to-do women wear shoes and stockings. All classes, men and women, wear short hair, but the women shave the hair off the forehead; consequently maidens and women all have high foreheads. The *pa nung*, though, is the *sine qua non* of their dress. They are a nice looking, gentle, polite, and civil people. In these respects they are far superior to the Chinese, who are rude and unmannerly.

The habit of betel-nut chewing is inborn, and I know of no effort to remedy it. It is, in my opinion, wisest to let it alone. Little children use it. It is part of their time-honored customs. All men, and boys also, smoke. These little boys we are talking about begin to smoke, some of them, at three or four years of age.

Temptations.

One great danger among these young people, especially the young men, is the opium dens of the land, and they are everywhere, conducted by the Chinese. These lead many to the destruction of body, mind, and soul. Then, too, the gambling dens are well-nigh ubiquitous. These, too, are always run by Chinamen. It is here that the fathers and mothers, and children, too, are fleeced out of their earnings, and learn indolent and evil habits. Little children, even babes, come with their mothers and imbibe, so to speak, the dreadful desire and habit of gambling. These unprincipled Chinese sop the very financial, physical, and spiritual life blood out of the lives of these people. His Majesty the King of Siam is worthy of much praise in the execution of his merciful plan to cast this dreadful evil out of his kingdom. Already some eighty of these dens of vice have been closed, and the plan is, in about two more years, to close every door of this iniquity, we trust forever. What a step this will be toward the lifting, not only of these men and women, but their children, young men and maidens, out of this vice of iniquity which has been such a degrading vice.

Just here it might well be asked, What is being done to lift up these young people amid such and so many temptations? The religion of the country is Buddhism. While we cannot say it exerts no moral influence, we must say, if it does anything to keep at least some of the people from going deeper into sin, it is by a negative rather than a positive influence. Their priests seem content to read prayers and homilies in a tongue unknown to the people—the Bali. They live upon the people, but alas! give in the way of instruction

and help very little in return. They lead lives of luxury in a way, and are listless, lazy, and indifferent apparently to the spiritual condition of the young, and old as well. Some figures given me a few days ago say that in these provinces are 10,000 Buddhist temples, 88,000 priests, 38,000 novices (sort of priest students, mostly boys), and 71,100 pupils. It is true, in these temples the priests teach these pupils to read and write, the simplest lessons in figures, and some Bali. This is something. But how about the main thing, religious life!

Going to School.

The only native schools worthy of the name are the government ones, which in Bangkok number some 74, with 7,921 pupils. Many of these are studying the English language. This work in Bangkok is largely under British instructors, with many native assistants. Besides these, there are many private schools, some of which are largely composed of girls, and run by Siamese women. In the country places, too, there are many schools under the government. Many of these are held in the temple grounds, but taught by Bangkok men largely. These pupils are far beyond the masses of the priests in learning; indeed, so much so that the priests cannot act as their teachers, unless it be now and then one who received like instruction before he entered the priesthood. Perhaps the first beginning of government school work was by three American missionary ladies being invited to give instructions in the palace, and also an English lady. In the early seventies an Englishman came also for educational purposes, but remained only about two years, having done something in this line. But it must be said in truth that the first school work done in the real sense was by missionaries. We are not at present able to say just when the Roman Catholics began their first school work, but we know they are always zealous and successful in this line. As the Roman Catholic missions began, though sometimes very seriously interrupted, and perhaps twice nearly destroyed, in 1621, it must be inferred that they carried on school work for the children and youth of the land in "the long ago." For the education of all children who wish to avail themselves of it, they have now in the land extensive and successful schools.

Protestant missions in Siam, too, have always had good schools for these children. As these missions commenced back in the thirties and forties, so for many years these excellent schools have been conducted, until now, especially in Bangkok, as well as to the far away north among the Laos, education is emphasized and made prominent in the aggrandizement of missions. And it is well known that the American Bible Society shares largely in this work—not in teachers, but in doing so much to place the Bible not only in the hands of individuals but into the

omes and shops of the people, into the temples, and to these Protestant schools. The Presbyterian girls' school at Bangkok has some 170 pupils, and the girls' school about 130.

The Wedding Feast.

Now that we have followed these young people from the cradle, in their play, in their labors, in their religion briefly, in their schools, it remains to say but little more. Just one word about their marriage. There is sometimes a go-between. In a well ordered wedding the two must be decided to be suited one to the other. The priests must come and offer their prayers. There must be the pouring of water. There must be feasting and music. There must be fitted up an archway of sugar cane to figure the sweets of life. The home must be prepared. The gifts must be made. Then the knot is tied, and we must all shall go well with the young husband and wife.

Buddhism furnishes these people with no sure hope. Their hope must rest on the outdoing of their sins by the merit of their good deeds. And no man is sufficient for this thing—"It is not of works lest any man should boast." So we labor on to bring to them, in that large experience proves to be the wisest and best way, the Scriptures—by sales, at very much reduced prices—far below their cost of manufacture. The last two years some 40,000 Bibles and portions each year have been sold to these people. We are

happy to say a great many boys and girls, young men and maidens, have been purchasers of these books.

Pray for These Children.

We could dwell much longer on this theme, but the numbers on these pages bid us cease. Boys and girls, young men and young women of America and elsewhere, your prayers and gifts are besought in behalf of this work.

How many nationalities do these children represent? I may forget some; but I can name Siamese, Laos, Karens, Cambodians, Shans, Burmese, Peguans (*Mons*), India people, Parsees, Malays, Javanese, Chinese, Siamo-Chinese, Tongsoos, Khas (who eat snakes, rats, mice, dogs, etc.), Ceylonese, Negritos (the aborigines), Orang Lauts (probably a fragment of the Malay race), and Eurasians.

Very often children, when I am out in the work, run after me calling out, "I want a cent's worth of books," and usually they get for their cent Ruth, Jonah, and the Epistles of John. And the last verse of the fifth chapter of I. John says, "Little children, keep yourselves from idols." In the seventh verse of the first chapter it says, "And the blood of Jesus Christ his Son cleanseth us from all sin." This is such a nice book to put into the hands of children. And think of it, every child in America can help. Three books for half a cent of American money! Send some of your pennies to the American Bible Society for these children.



CELESTIAL BOYS AND GIRLS

EDITORIAL NOTES.

WE are very much encouraged from the recent action of the General Assembly of the so-called Southern Presbyterian Church. At its meeting, held last May in Greenville, S. C., it adopted a resolution calling for the setting apart of a Bible Day in all its Sunday schools, in connection with which a programme should be presented telling about the efforts of good men in all parts of the world in giving the Holy Bible to the peoples of the earth. Under the care of the Rev. Dr. Thomas H. Law, who is chairman of the Bible Society organization in the Southern Presbyterian Church, and Dr. Phillips, their expert Sunday-school general superintendent, a programme is being drafted. We believe this will prove to be a most interesting day in all these Sunday schools, and we think such a Bible Day might well be adopted by all the other great church organizations of this country. Can anything be better than to thus emphasize the value and power of the Bible upon the minds of the youth of our land? Sometimes we are tempted to think that in these days of conflict and discussion about the Bible, it would be well if the book itself could be given a hearing. Everything that tends to place emphasis upon it we are convinced is of the first importance for the well-being of this country.

THE following letter needs no comment. It will, we are sure, touch many hearts as an indication of the generous love and devotion by which the Society has ever been sustained:

"Please find enclosed money order representing — from an old Life Member of the grand Society which has done more to tell the sweet old story of Jesus, the Saviour of the world, than almost any other agency. The gift is insignificant, but it is the widow's mite. Please continue to send the *Bible Record* to the above address for a few months longer. The *Record* is full of interest to me. I felt like chanting *Te Deums* as I read of the way made clear for meeting your obligations a while ago. The only delight in possessing riches would be in promoting such a cause as yours."

THE horrors of San Francisco are being repeated on the western coast of South America which, strangely enough, lies not directly south of San Francisco, but more nearly directly south of the Atlantic border of the United States. We are reproducing a copy of a map of South America that our readers may see the region which has been tossed

about in this upheaval. All through this region the American Bible Society has been for years at work. It has had representatives and colporteurs in Valparaiso, Santiago, and the towns thereabouts which have been ruined by the earthquake. In Valparaiso there has long existed a Bible society with which we have been in fellowship.

We have not heard from our Agent, the Rev. Mr. Milne, whose home is in the Argentine Republic, as to whether our stores of Bibles in these cities have been destroyed or not. We should not be surprised



to find that they had been completely ruined, and we shall be glad to receive gifts from any who are touched by this catastrophe, so that the good work may go forward in this region unhindered. While, of course, the first need of these homeless people will be shelter and food, yet they also need the Word of God, which alone can help them bear these strange and awful experiences of life.

AFRIEND in another state, like Jacob at Bethel, recently asked God to stand by him in a business venture. He now writes to tell the result, as follows:

"You will find a money order enclosed, not as a gift only, but as discharging a promise I made to the Lord last June. I promised my Lord if I was successful and got a well making one barrel of oil a day from an oil well in which I took a half interest in drilling, I would give the sum sent you to the American Bible Society. We got a well making several barrels a day, but it has gone down and now makes about one barrel a day. Of all the institutions for the present and future good of man, I think the American Bible Society stands highest, and none is more worthy aid."

It is always safe to believe that whoever remembers the great giver will be remembered.



UR table of receipts from the four sources commented on here shows, for the month of July, 1906, a gain which is almost wholly owing to a gain in legacies. There is a slight improvement in church collections, but a notable falling off in both gifts from individuals and from auxiliaries.

For the four months ending July 31st there is a gain of nearly \$3,000 in church collections, a loss of over \$1,000 in gifts from auxiliaries, and a much more serious loss in gifts from individuals. This, however, is more than made up by the increase in receipts from legacies, so that the total for the four months is nearly double the total of last year.

	July, 1905	July, 1906
Gifts from Auxiliaries.....	\$1,337.38	\$951.41
Legacies.....	6,959.71	11,304.40
Church Collections.....	1,412.07	1,558.44
Gifts from Individuals.....	2,190.81	749.39
	<hr/>	<hr/>
	\$11,889.97	\$17,583.64
	April 1, 1906	April 1, 1906
	to July 31, 1906	to July 31, 1906
Gifts from Auxiliaries.....	\$5,923.18	\$4,598.97
Legacies	10,618.52	54,897.67
Church Collections.....	13,570.51	18,397.10
Gifts from Individuals.....	13,942.50	6,580.15
	<hr/>	<hr/>
	\$44,044.71	\$82,413.89



ACCORDING to the official report just issued by A. W. J. Semelroth, chief secretary for the World's Fourth Sunday-school Convention, held at Jerusalem last April, the Sunday schools in the United States number more than all those of the entire world beside. *Leslie's Weekly* reproduces his figures in these condensed, but deeply suggestive footings: "The totals of Protestant Sabbath schools, teachers, and scholars in Europe, Asia, Africa, North and South America, and the islands of the seas are: Schools, 260,905; teachers, 2,414,757; scholars,

23,442,993. The United States leads with 139,817 Sunday schools, 1,419,897 teachers, and 11,493,591 enrolled scholars. England and Wales come next with a total membership of little more than half this number, while Greece, the lowest in the list, has only four Sunday schools, seven teachers, and 180 scholars. It means much for the religious interests of mankind that nearly twenty-three and a half million youth are being indoctrinated in the Bible, and it is a cheering fact that the number of these Bible students steadily increases."—*Selected*.

Ought not these Sunday-school scholars to be interested in giving the Bible to the world?



WE copy from the *Nashville Christian Advocate* a personal letter that will interest our readers.

Mr. Norwood was until recently our agent in Venezuela and Colombia:

Rev. Joseph Norwood, pastor of our Cuban Mission in Ybor City, West Tampa, was in Nashville last week. He is representing his new enterprise, which will be an institutional church for the Cubans and will cost \$10,000. If he can raise \$5,000 from the church at large, he is confident a like amount can be secured in the city of Tampa. We heartily commend him to the preachers and laymen throughout our connection. At this time there are twelve thousand Spaniards and Cubans in Tampa. Brother Norwood has one hundred and twenty-five of their children in one of the Sunday schools in his charge. This is an important work.



BISHOP J. W. BASHFORD, D. D., Bishop of the Methodist Episcopal Church in China, writes in the *Western Christian Advocate*:

We have some, but not many, of the gentry. Our converts are chiefly from the common people, and embrace all classes and trades among the common people. In West China, for instance, nine-tenths of our membership of twenty-three hundred are men, and less than one-tenth women and children. From twenty to forty per cent of the men in the Szechuen Province can read. But fully ninety per cent of the men applying to us for membership in that province can read, and the remainder, men and women, must learn to read and pass examinations in the New Testament before they are received into full membership. Indeed, all the members of our church in China pass the examinations in the New Testament as a condition of membership. We have many members who can repeat an entire book of the New Testament, and some of our converts can repeat the whole New Testament from memory.

MISCELLANEOUS.

REPORT OF NORTHERN NEW YORK CONFERENCE ON AMERICAN BIBLE SOCIETY.

AS the American Bible Society was formed in the Dutch Reformed Church in New York City, May 8th to 11th inclusive, 1816, it will celebrate its ninetieth anniversary in May, 1906, in the same city. In order to greatly expand its world-wide work during this ninetieth anniversary year, according to the unparalleled needs everywhere, this Society will ask for a thank offering of five million dollars. To raise this, it expects all the churches to take subscriptions and collections, by the same apportionment plan we so successfully apply in supporting our denominational benevolences. On page 408 of our Discipline we are instructed to use this plan for the Bible cause. The Secretaries of the American Bible Society say: "The apportionment is what counts; if we could get the conferences to give an apportionment, based on their missionary offering, our problem would be solved. We must ask them to do it; we have not the authority to make such apportionment." Some of the conferences have already adopted the plan of apportioning ten per cent of their missionary apportionment to the Bible cause. If all the conferences will do this, our work of translating, publishing, and supplying all the world with the Bible, will be adequately sustained; for we need just about one-tenth the money to sustain this cause as must be raised to carry forward the great cause of missions. Therefore

Resolved, First—This conference approves applying the apportionment plan to the Bible cause, and the ratio of ten per cent as the amount we will apportion.

Second—We recommend every pastor to preach at least one sermon each year, in all his churches, on this subject; and read and circulate, at least among his officials, *Bible Society Record*, its price being thirty cents per year.

Third—The Annual Report of the American Bible Society, costing ten cents, should be read by all the preachers.

Fourth—We believe that this plan of supporting the American Bible Society will prevent the recurrence of such a crisis as threatened to paralyze its great work during January and February of this year.

Fifth—We earnestly recommend that all the ministers become Life Members of the American Bible Society by the payment of \$30 at one time, or in installments, and seek to persuade as many of our members as possible to do the same.

EDWARD J. LAVIS, *Chairman.*
W. S. TITUS, *Secretary.*

AT a meeting of the United Synod of the Evangelical Lutheran Church in the South, held in Dallas, N. C., July 10-15, 1906, the following action was taken:

Rev. T. H. Law, D.D., on motion, addressed the Synod on the work of the American Bible Society, to which the following response was made:

"*Resolved*, That we have heard with sympathetic hearts the presentation of the cause of the American Bible Society by Dr. Law, and that we hereby express our indorsement of this cause, and our deep interest in the grand work, assuring its representative of our moral support and prayers for the blessings of the Lord our God upon the work; and we recommend that, as tangible evidence of our interest, a collection be taken annually in our churches for the work."

S. T. HALLMAN, *Secretary.*

BIBLE SOCIETY RECORD.

NEW YORK, September, 1906.

AMERICAN BIRLE SOCIETY.

THE stated meeting of the Board of Managers was held in the Bible House Thursday, August 2, 1906, Theophilus A. Brouwer, Vice-President of the Society, in the chair.

The Rev. Dr. McKibbon, of Cincinnati, O., read a portion of the fourth chapter of the Gospel according to St. John and offered prayer.

Owing to the lack of a quorum, only the routine business of receiving the reports of the committees was transacted.

The Board with regret received notice of the retirement of the Rev. Dr. McLaren from the care of the Agency in the West Indies.

Grants of books in the domestic field were made to churches, Pulpit Bibles to the value of about \$20; Bibles for the blind to the value of about \$5; to Sunday schools, Scriptures to the value of about \$20; and to missions and individuals in various parts of the country, Bibles to the value of about \$750.

An appropriation of \$2,500 was made to the joint Agency in Korea, and Scriptures were granted to the Rev. Mr. Smart of Funchal, Madeira. Bibles were also granted to the Rev. C. S. Lincoln, Sinoe, Liberia, Africa, and to Rev. R. Wodehouse of the Methodist Episcopal Mission in Untali, East Central Africa.

A grant of \$259 was made to the Bible Society of France for the year ending March 31, 1907. The Secretaries reported the following consignments to Foreign Agencies during the month of July under previous appropriations: Central America: Spanish Honduras, 1,302 volumes, value \$261.83; Costa Rica, 1,192 volumes, value \$167.84; Nicaragua, 25 volumes, value \$198.22; Panama, S. A., 914 volumes, value \$387.10; La Plata, Buenos Ayres, 979 volumes, value \$1,505.80; Mexico, Yucatan, 750 volumes, value \$165.83. Total, 8,012 volumes, value \$686.62.

The issues from the Bible House for the month of July were 64,483 volumes.

HOW TO SEND MONEY BY MAIL.

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for eight cents.
2. Send the money by Bank check or draft.
3. Send it by an Express Company's money order.
4. Send it by a Post-office money order.

RECEIPTS IN JULY, 1906.

LEGACIES.

Bastburn, Bishop Manton, late of Boston, Mass. \$14,304 40

GIFTS FROM INDIVIDUALS AND OTHER SOURCES.

Friend, N. C. \$10 00
Friend, Strand, Ia. 5 00
Itton, Anne, New York, N. Y. 1 00
isher Pub. Co., St Paul, Minn. 10 00
aldwin, the Misses Elizabeth and Jennie, Ruk, Caroline Islands. 25 00
osworth, W. T., Newport, O. 5 00
ozen Creek Union S. S., Leslie Co., Ky. 2 00
opp, Miss C. B., Groton, Conn. 2 00
opp, Julia, Groton, Conn. 2 00
orwin, Mary H., Spring Lake, N. J. 70
ounts, Rev. J. C., S. C. 1 00
ouglass, R. D., New York, N. Y. (For San Francisco) 100 00
pworth Leagues of North Carolina Conf., M. E. Ch. South. 15 25
friends, Honolulu, Hawaii. (Translating Gilbertese Bible) 25 00
rom a Friend. 5 00
rost, Robert D. and Wife, Bowdoinham, Me. 2 00
Mrs. Chicago, Ill. 25 00
ann, J. G., Lincoln, N. Y. 2 00
athaway, Geo. F., Millersburg, Mich. 2 00
H. L. S." Brooklyn, N. Y. 5 00
oogerstoop, Mrs. A., Zeeland, Mich. 25 00
mlee, E. A., Vicksburg, Miss. 1 22
eager, Gustavus, Elmore, O. 2 00
ennings, Cecelia D., Brooklyn, N. Y. 100 00
ern, Rev. A., New Hampton, Ia. 2 00
ing, O. H., Lagrange, Ore. 5 00
ux, C. F., Lansing, Mich. 2 00
armore, S. H., Jacksonville, Ill. 5 00
ee, J. Barton, Mechanicsville, S. C. 12 40
onard, Rev. G. H., Basil, O. 3 00
ewis, Mrs. M. E., Sharon, Pa.

	CALIFORNIA.	
McGarrah, Eugenia, Brooklyn, N. Y.	\$1 00	
Mateer, Dr. C. W., Weilsten, China.	5 00	Riverside, First Meth. Ep. Ch.
Mazzorano, Rev. A., Cuba.	50 00	Southern California Conf., Free
Northrup, J. A., Streator, Ill.	1 00	Meth. Ch.
Pearson, Wm. F., Franklin, N. H.	1 00	
Penrose, Mrs. Clement B., Germantown, Pa.	5 00	
Porter, C. J. A., Browning, Mo. (For Arabic Bibles)	100 00	
Potter, Rev. J. L., Teheran, Persia.	5 00	Denver, Grace Meth. Ep. Ch.
Rapp, Mrs. Adam, Sublette, Ill.	10 00	" Highland Park Pres. Ch.
Robson, Mrs. Kate, Clifton Springs, N. Y.	2 00	Sedgwick, Meth. Ep. Ch.
Schnitz, G., Owensville, Mo.	1 00	
Senti, Antonio, Cuba.	70	
Sterwood Hall S. S., Fairfax Co., Va.	1 70	
Sister in Market st. Ch., Louisville, Ky.	2 86	
Smith, Mrs. Caroline L., New York, N. Y. (For Chinese in California)	5 00	COLORADO.
Smith, Rev. J. B. and Mrs. A. E., Crockett, Tex.	10 00	
Stafford, Jas B., Buffalo, N. Y.	25 00	Denver, Grace Meth. Ep. Ch.
Strong, Selah B., Setauket, N. Y.	5 00	" Highland Park Pres. Ch.
Sutton, Mrs. A. P., E. Downingtown, Pa.	10 00	Sedgwick, Meth. Ep. Ch.
Travis, Mr. and Mrs. Chas., Cayuga, N. Y.	2 00	
Van Voorhis, C., Catskill, N. Y.	20 00	CALIFORNIA.
Walton, J. W., Cleveland, O.	9 72	
Wilson, Rev. and Mrs. John, Raymore, Mo.	24	
Y. P. S. C. E., Little Britain, N. Y.	2 00	
	3 60	
	\$151 89	

CHURCH COLLECTIONS.

ALABAMA.

Alabama Conf., Meth. Ep. Ch. South. \$49 48

ARKANSAS.

Gillett, Meth. Ep. Ch. 2 00

* \$2.00 more than cash statement calls for, owing to entry in wrong column. See Church Collections.

Whichever way is chosen, address the letter and make the check, draft, or order payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Life Members.

Rev. William C. Steele, D.D., Brooklyn, N. Y.

Rev. William E. Clarke, White Plains, N. Y.

Rev. John H. Boswell, Bridgeton, N. J.

Rev. Adam C. Armentrout, Griggsville, Ill.

Rev. Lewis T. Jones, Indianapolis, Ind.

Rev. Nathaniel West, D.D., Washington, D. C.

Rev. John S. Lott, Brooklyn, N. Y.

Rev. Victor Witting, Quincy, Mass.

Rev. Abner O. Rockwell, Cambridge Springs, Pa.

Rev. Fisher Gütileus, Geneseo, N. Y.

Mrs. Anna P. Mercer, Baltimore, Md.

W. Beaumont Whitney, Germantown, Pa.

Mrs. Harriet A. Blakeslee, Potsdam, N. Y.

	COLORADO.	
Denver, Grace Meth. Ep. Ch.	4 00	
" Highland Park Pres. Ch.	5 00	
Sedgwick, Meth. Ep. Ch.	1 00	

CONNECTICUT.

Black Rock, First Cong'l Ch. S. S.	5 00	
New London, First Ch. of Christ	4 58	
Watertown, Meth. Ep. Ch.	9 00	

DELAWARE.

Delaware Conf., Meth. Ep. Ch.	42 00	
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GEORGIA.

Atlanta, Luther Hays Pres. Ch.	1 00	
Atlanta Presbytery.	4 00	
Augusta, First Pres. Ch.	87 44	
Clarendon, Church at.	3 75	
Grantville and Lutherville, Meth. Ep. Ch.	10 00	
Riverdale, Pres. Ch.	2 00	
Stone Mountain, Pres. Ch.	5 00	

ILLINOIS.

Brondlands, Meth. Ep. Ch.	2 00	
Galesburg, Pres. Ch.	6 32	

Hooperton, First Pres. Ch.	17 50	
Kankakee, Bapt. Ch.	1 50	
" Meth. Ep. Ch.	4 50	

Litchfield, First Meth. Ep. Ch.	2 00	
Prairie Dell, Ger. Ch.	6 00	
Salem, Cumberland Pres. Ch.	5 00	

INDIANA.

Central Gen. Conf., Meth. Ep. Ch.	10 00	
Greensburg, Pres. Ch.	5 00	
Redkey, Meth. Ep. Ch.	11 50	

IOWA.

Carnarvon, Ger. Em. Pres. Ch.	5 00	
Elliston Circuit, Meth. Ep. Ch.	8 00	
Evang. Luth. Synod of Iowa.	7 87	
Hastings, Meth. Ep. Ch.	3 00	

KANSAS.

McLain, Pres. Ch..... \$2 18
Newton, First Pres. Ch..... 7 28

MASSACHUSETTS.

Fitchburg, Cong. Ch..... 2 69
Granby, The Ch. of Christ..... 7 72
Pittsfield, South Cong. Ch..... 11 40

MICHIGAN.

Berrien Springs, Meth. Ep. Ch..... 5 00
Croscill, Meth. Ep. Ch..... 4 00
Detroit, First Ger. Meth. Ep. Ch. and S. S..... 20 00
Holland, Ger. Pres. Ch..... 10 00
Ypsilanti, First Pres. Ch..... 7 50

MINNESOTA.

Clara City, Bethany Ref'd Ch..... 10 00
Minneapolis, Welsh Ch..... 62 85

MISSOURI.

Fayette, Centenary Chapel Meth. Ep. Ch. South..... 17 60
Fulton, Pres. Ch..... 20 87
Lee's Summit, Pres. Ch..... 2 40
Mexico, Pres. Ch..... 35
Odessa, Pres. Ch..... 7 50
Osborn, Meth. Ep. Ch. South..... 2 00

NEBRASKA.

Hastings, Ger. Pres. Ch. S. S..... 9 00
Lincoln, Ger. Meth. Ep. Ch..... 4 00
Lyons, First Pres. Ch..... 4 10
West Nebraska Conf...... 2 00

NEVADA.

Wellington, Meth. Ep. Ch..... 5 00

'NEW JERSEY.

Bloomfield, First Pres. Ch..... 25 00
Dayton, Pres. Ch..... 10 00
Kingston, Pres. Ch..... 6 00
Leonia, Pres. Ch..... 11 50
Mt. Holly, First Pres. Ch..... 9 09
Orange, Central Pres. Ch..... 50 00
Princeton, First Pres. Ch..... 62 75

NEW YORK.

Andes, United Pres. Ch..... 10 25
Bathellerville, Pres. Ch..... 1 94
Coeymans, Dutch Ref'd Ch..... 2 47
" Meth. Ep. Ch..... 2 46
Geneva, First Pres. Ch..... 11 24
Gouverneur, First Pres. Ch..... 20 25
Hunter, Pres. Ch..... 5 42
Irvington, Pres. Ch. S. S..... 5 00
New York Conf., Meth. Ep. Ch. 90 00

New York, Church Collections, through Meth. Book Concern..... 131 20
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10 00

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96 21

101 48

1,578 10

14 80

12 00

18 63

10 41

20 18

21 06

85

76 40

50 85

75 54

13 62

40 00

12 15

41 18

99 43

40 00

\$951 41 \$4,844 58

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Clay, Rev. C. W., Hartshorne, I. T. 8 00

Gilbert Islands Mission, A. B. C. F. M. 14 50

Hay, Mrs. F. J., Farm School, N. C. 1 00

Presbyterian Board of Publication, Philadelphia, Pa. 13 65

Welsh, Miss M. E., Keiso, Tenn. 30

\$6 08

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West Indian Agency \$73 02

MISCELLANEOUS.

Retail Sales \$1,800 07

Trade Sales 1,330 73

Sales of Waste Material 101 21

Rentals 3,297 34

Income from Trust Funds 3,846 51

Income from Available Funds 1,593 22

Income Subject to Life Interest 1,245 50

J. Burr Legacy Income 4 75

Fitch Shepard Bible Fund 264 88

Trust Funds for Reinvestment 18,803 64

Job Work 49 00

Record 2 30

\$31,833 95

Total Receipts \$55,470 54

THE FOLLOWING TRANSFER FROM

BOOK ACCOUNT TO DONATION AC-

OUNT HAS BEEN MADE.

Lapeer Co. Bible Society, Mich. \$30 48

* \$2.00 less than cash statement calls for, owing to entry in wrong column. See Gifts from Individuals, etc.

CASH STATEMENT FOR JULY, 1906

RECEIPTS.	DISBURSEMENTS.
Auxiliaries, as Gifts.....	\$951 41
Legacies.....	14,304 40
Churches.....	1,558 44
Individuals.....	749 39
Sales of Bibles Donated.....	56 08
.. Agency for Colored People.....	394 32
.. by Foreign Agents.....	773 02
Perpetual Trusts—Income.....	3,846 51
Bible House—Rents.....	3,297 34
Manufacturing Department — Sales of Waste Material, etc.....	150 21
Salesroom—Cash Sales.....	1,800 07
Auxiliaries—For Books.....	4,844 53
The Trade	1,330 73
Income from Available Funds—Interest.....	1,593 22
Trust Funds—Income Payable Beneficiaries	1,245 80
J. Burr Trust—Income.....	4 75
Amount Received to be Held as Trust.....	264 38
.. Trusts for Reinvestment.....	18,303 64
Sundries.....	2 30
	<hr/> \$55,470 54
	24,510 45
	<hr/> \$79,980 99
sh Balance from June.....	26,381 13
	<hr/> \$79,980 99

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